The

Non-Subscribing Presbyterian

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Notes of the Month.

LAST month was unfortunately remarkable for a series of startling disasters, attended with great loss of human life. The sad story of the burning of the steamship "Volturno" caused widespread sorrow, relieved only by the thought that but for that marvellous invention of modern times, the wireless telegraph, the number of survivors would have been considerably less than it was. The thought of ships of different lands steaming from far and near, and then encircling the doomed vessel, vieing with each other in heroic efforts to rescue its crew and passengers, was sufficient to thrill all who read. Far less comforting was the terribly sad sequel which followed upon that appalling mine disaster in Wales. There, again, human heroism was not found wanting, but unfortunately from the first was spending itself freely with little hope of success. It is, indeed, some consolation that at such a time misfortune evokes an unmeasured response in sympathy and service, but even that does not allay the disquietude of spirit due to the thought that thousands of men are daily engaged in tasks in which such a fate is amongst the commonest of risks. Surely it is not impossible that human knowledge and skill, so fruitful elsewhere, may eventually cope more effectually with the dangers of the mine and the difficulties of the miner.

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As regards the dangers attending aerial navigation, the latter is as yet so recent a development that our minds have not accepted it as a commonplace, and eliminated from it the thought of the terrible risk run by the aeronaut. All too frequently, alas! our newspapers announce that at home or abroad more lives have paid the terrible toll. Rarely, however, has a disaster so great in magnitude, so ghastly in detail, shocked our modern consciousness as that which befell the Zeppelin airship near Berlin. We do not willingly refer to misfortunes such as those mentioned, or to those which have occurred to persons travelling by rail in recent times, yet we feel impelled to express what we are sure our readers share—heartfelt and profound sympathy with all upon whom terrible and unexpected suffering has so sadly fallen. We can only hope that if such is the price which has to be paid

for advancement in our knowledge of nature's laws, there may speedily be forthcoming further knowledge to counteract the attendant risks and mitigate the resultant horrors that wait upon failure or accident.

* *

Those of our readers who have made the acquaintance in its published form of the Rev. Alex. Gordon's Essex Hall lecture on "Heresy, its Ancient Wrongs and Modern Rights in these Kingdoms," will turn with eager anticipation to the article by the same writer which we are privileged to publish in our present issue. No one is better qualified to make interesting and vivid the story of our Irish religious development, and we trust that Mr. Gordon's article will be the precursor of that fuller account of our Non-Subscribing faith which is so great a desideratum.

CHRIST'S HARD DEMANDS.

I.

"Ye therefore shall be perfect as your heavenly Father is perfect."—MATT. 5. 48.

PERFECTION is a relative term. It is like the word Freedom and Salvation. To understand what those words mean we must ask, from what are we free? or, from what are we saved? In like manner, to get any intelligible meaning out of the word perfection, we must ask, in what sense are we to be perfect? The text says we are to be perfect *as the Heavenly Father is perfect.* But this compels us to ask, in what sense is God perfect? Or, rather, we should ask, in what sense does Jesus speak of Divine perfection? The former question might lead us into a philosophical discussion and end nowhere; the latter will limit us to the words of Jesus himself, especially to the passage in which the text occurs. Almost invariably the context throws a flood of light on the meaning of a particular saying—the passage we are considering is no exception.

The Divine perfection of which Jesus speaks stands in contrast to the moral standard presented to an earlier generation and existing in his own day: "Ye have heard that it hath been said, thou shalt love thy neighbour and hate thine enemy." Love in response to love, hatred in return for hate; as men deal with you, so may you deal with them, this represents on the whole the standard to which ethical Judaism expected men to conform, as it also reflected the Judaic conception of God's attitude to men. "Do I not hate them that hate Thee? I hate them with perfect hatred" (Ps. cxxxix). Though from the age of Jesus on, a modern liberal Jew has said, "the practice of the Jews has often risen superior to their theory." Christ came forward with a higher theory, a higher demand: a demand that rings true to the best instincts of human nature, though we rarely rise to it. "I say unto you, love your enemies, remember in your prayers them that persecute you." Personal insult, slander, enmity, persecution is to be met with affection and goodwill "Do good to them that hate you; bless them that curse you." Fulfil the old law, Jesus says in effect. Take the Divine principle of love at the heart of it, and deepen and extend it until it includes the undeserving person, he who has forfeited all right to it by his attitude and conduct to yourselves.

And Christ justifies this demand by the way God deals with men. The principle controlling God's attitude and conduct is one and the same toward all men. No distinction is made. Love flows out to all, even to the undeserving. "Doth He not make the sun to rise upon evil and good? Doth He not send rain upon just and unjust?" Divine love may indeed express itself in different ways, according to the needs of different men. But—and this is Christ's point—the principle at the back of all its varied expressions is one and the same. Even the punishment man suffers for his sins is no exception; it is the discipline love deems it expedient he should undergo, and for his own eternal good.

The justification, then, of Christ's demand he finds in the character of God. God seeks the good of all men. His love flows out to the undeserving. He deals with men, not in virtue of what

they are, but in virtue of what they may become. And by the same principle, says Jesus, are we to live. If God deals thus with us, thus are we to deal one with another. Only so can we be "sons of the Father in Heaven," and enjoy fellowship with the Divine; only so shall we be "perfect as the Heavenly Father is perfect."

This view of "perfection" is confirmed by the corresponding passage in St. Luke's gospel. St. Luke writes: "Be ye merciful, even as the Father in Heaven is merciful." It is impossible to say whether Matthew or Luke gives the original. Harnack prefers Luke; other, and not less famous, critics prefer Matthew. The question is unimportant. The context in Luke, as in Matthew, makes Christ's meaning clear, and in both cases it is the same. "If ye love them that love you," we read in Luke, "what grace have you? If ye do good to them that do good to you what grace?" There is none, for Divine grace is just the overflowing generosity and goodwill beyond one's obligations and other men's deserts, which we have seen is what Matthew means by the perfection of the Father.

Montefiore has suggested that Jesus himself did not rise to the height of his own demand. Witness, he says, his attitude to the Scribes and Pharisees! Perhaps, indeed, Jesus did at times fall short of his own ideal. "Why callest thou me good? There is none good save God." But it is possible to urge that, behind his indignation at the trifling of the Pharisees with the supreme matters of morality and religion (Matt. xxiii. 23), and indeed the motive of it was an urgent desire to get them to face the realities of life, and to do what would promote their own and other's highest welfare. Christian love, Divine love, after all, is not, as has already been suggested, mere sentimentalism. There is no reason to believe that God will hesitate to use both the cautery and the knife if man's moral and spiritual good requires it.

J. W.

"The diginity of truth is lost with much protesting."—*Ben Jonson.*

THE LEGAL STATUS OF NON-SUBSCRIPTION IN IRELAND.

PRESBYTERIANISM in Ireland was established (though this was far from his intent) by Jeremy Taylor, nominated to the See of Down and Connor by Privy Council Warrant of 6th August, 1660. Taylor's absolute ignorance of Irish conditions is exhibited in his letter of 19th December, 1660, when he signs himself "Jer. Dunensis Elect." The election of Irish bishops had been abolished by Elizabeth, nor was it resumed till the so-called "Irish Church" was disestablished. Consecrated on 27th January, 1661, Taylor proceeded to evict the Presbyterian incumbents in his diocese, and in that of Dromore, whereof he was "administrator." He had finished this work March, 1661. Yet there was no Uniformity Act then in force in either island, the English Act not being passed till 1662.

It would seem that, later, certain reasonable doubts had supervened as to the legality of proceedings by Taylor and others. In 1665 the Irish Parliament passed a Uniformity Act (17 and 18 C. 2, Cap. 6) on the model of the English Act of 1662. It was not, however, to come into full effect till 29th September, 1667. Meanwhile, on 13th August, 1667, Taylor died at Lisburn. While we are dazzled and delighted by his amazing literary genius; while, too, his purely religious appeals are instinct with a sweet yet sombre piety, nevertheless his much belauded and extremely able work, the "Discourse of the Liberty of Prophesying (1646)" seems a subtle, and even cunning, plea for the toleration of himself and his party, without definitely committing himself to the toleration of anyone else. Two years after the publication of this "Discourse" he lost his young sons, "two hopeful boys," and was never the same man again; hence that drying-up of the compassions which marked, more or less, all his subsequent career.

One of the most curious pieces of legislation which ever passed the Irish Parliament was the Act of 1695 (7 W.

3, cap. 2). In 1677 the English Parliament had passed "an Act for taking away the writ *de haeretico comburendo*" (29 C. 2, Cap. 9). No lawyer to-day believes that this alleged writ ever existed at Common Law. There had indeed, of old time been a Statute in its favour. The English Act of 1401 (2 H. 4, Cap. 15) had ordered the burning of heretics; but this had been repealed, re-enacted, and again repealed (1558). Some pedant seems to have made the discovery that this Act was still operative in Ireland, where nobody had been affected by it, nor indeed anyone ever burnt for heresy, save in the single case of Adam O'Toole, as far back as 1327 ("witches" were burnt in 1324). Still, it was true that an English Act of 1401 was law in Ireland, and continued to be law in Ireland, though repealed in England, if the repeal were subsequent to 1495. This is generally treated as one of the effects of Poyning's Irish Act (10 H. 7, Cap. 22), though, in respect of making English laws to be Irish also, Poyning's was only a continuing Act. It was the Irish Act of 1468 (8 E. 4, Cap. 1) which made all English Acts, prior to 6th March, 1468, of force in Ireland. Poyning's Act brought the date down to 1495, and no further. Hence the English Act of 1588, which finally repealed the heretic burning Act of 1401, did not apply to Ireland. Neither did the repealing Act of 1677. Accordingly the Irish Parliament passed in 1695 "an Act for taking away the writ *de heretico comburendo*" (7 W. 3, Cap. 2), which abolished entirely the death penalty for heresy. Strange to say, in that same year 1695, the Scottish Parliament passed "an Act against blasphemy," which made reasoning against "any of the Persons of the Blessed Trinity, or the authority of the Holy Scriptures" punishable with death for the third offence. Both these Acts of 1695 received the royal assent of William III., rather a Gallio in these matters.

Though in Ireland the death penalty for heresy was thus abolished in 1695, there was at that date no legal toleration for persons outside the pale of the Established Church. The English Toleration Act was passed in 1689; the Irish not till 1719. Now this Toleration Act, passed by the Irish Parliament in 1719 (6 G. 1, Cap. 5), has the unique peculiarity that it imposes no subscription. They say that George I. struck out the subscription clause *manu propria*. Any way, it was struck out, to the unconcealed chagrin of Archbishop King; also to the concern of the majority of Presbyterians, who insisted on a "voluntary" subscription. Haliday's refusal (1720) to subscribe, despite the Synod, brought on the Non-subscribing movement, which was compelled to set up on its own account in 1726. While, however, the tolerated Presbyterianism was, in relation to the State, a non-subscribing body (subscribing only within its own bounds, and at its own will and pleasure), yet, from the State point of view, it was necessarily a Trinitarian body.

Here I take up a curious tractate, "An Inquiry into the State of the Law in Ireland respecting the Denial of the Doctrine of the Trinity. By a Barrister," which first appeared in the *Christian Reformer* for September, 1840. It was repeated in the *Bible Christian* for December, 1840, and also published separately. Originally anonymous, it bore at length the great name of Robert Holmes (1765-1859), a Dublin barrister of high repute and singular independence, who took a prominent part in the defence of the properties of the Irish Non-Subscribers, prior to the Dissenters' Chapels Act (1844). When first I read this tractate (in 1860), knowing nothing of its authorship, it seemed to tell me two things: first, how the Unitarians managed to spin out their cases for over a quarter of a century in the Courts; secondly, how it was they never gained one of them, and had to seek the relief of the Dissenters' Chapels Act. Holmes actually argues that when both the Toleration Acts declare "that neither this Act, nor any clause, article, or thing herein contained, shall extend or be construed to extend to give any ease, benefit or advantage to . . . any person that shall deny in his preaching or writing the doctrine of the Blessed Trinity, as it is declared in the Thirty-nine Articles"—the meaning is that

such persons have the benefit of the Act in common with all Dissenters, but have no special benefit as impugners of the Trinity. This is rich. Holmes concludes that "in Ireland the mere denial of the Trinity was never illegal, either at common law or by any Statute"; and hence, of course, that the extension to Ireland of the Trinity Act of 1813 (53 G. 3, Cap. 160) was entirely superfluous.

This extension was effected by the Act of 1817 (57 G. 3, Cap. 70). Holmes was then a man of over fifty. I cannot think he had anything to do with the Act. I suppose he read it; I doubt if he realised its full import. The Bill was brought in on 5th June, 1817, by "Sir John Newport, Robert Shaw and Mr. Peel" (*Commons Journal*). Sir John Newport, Bart., D.C.L., Oxon. (1756-1843) was Whig member for Waterford City (his native place) from December, 1803, to December, 1832. He was an Episcopalian, yet a strong advocate of Catholic emancipation, and, as a keen questioner in the House of Commons, had earned the title of the "Political Ferret." Robert Shaw was Tory member for Dublin City from May, 1804, to 1826, Grattan being for most of the time his Whig colleague. Peel was Chief Secretary from July, 1812, to August, 1818. The Act received the Royal Assent on 7th July, 1817. It sets forth that "it had been and may be reasonably doubted" whether the English Acts of 1779 and 1813 "do extend to, or were intended to affect Ireland." It declares that "it is meet and proper that equal Freedom of Religious Worship should be secured to every part of the United Kingdom." Here we may trace Newport's hand. Accordingly it enacts that "all and every of the Provisions contained in each of the two before-mentioned Acts . . . . shall be henceforth deemed and taken to be of full Force and Effect in that Part of the United Kingdom called Ireland."

Now the Act of 1779 (19 G. 3, Cap. 44) was a "further relief" Act for English Nonconformists. It freed them from the legal obligation to subscribe the doctrinal parts of the Thirty-nine Articles imposed by the Toleration Act of 1689. It allowed them to substitute a subscription to the formula "I, A. B., do solemnly declare in the presence of Almighty God, that I am a Christian and a Protestant, and as such, that I believe the Scriptures of the Old and New Testament, as commonly received among Protestant Churches, do contain the revealed will of God; and that I do receive the same as the rule of my doctrine and practice." For Irish Presbyterians this was no relief Act, but the reverse. Their toleration had hitherto been without subscription. To impose on them the Act of 1779 was to make a subscription the legal condition of their toleration. Whether, at the time, this new condition of things was clearly understood, I cannot say. I can only say that I have never heard of any protest against this imposition on the part of any Irish Non-Subscribers. To the actual matter, proposed for subscription, no objection on doctrinal grounds could, either in 1817 or much later, have been by them raised. Over and over again leaders among them expressed a readiness to subscribe to the Bible, but to nothing else. In 1830, and till 1847, the periodical which championed their views was the *Bible Christian*. Much later, at a memorable meeting of the Non-Subscribing Association in 1881 (just after the publication of the Revised New Testament), the sentiment of subscribing to the Bible, and that alone, was voiced anew.

It would appear that of Non-Subscribers there are two classes, not always very easy to distinguish. There are those who decline to subscribe, because there is something in the matter proposed to which they object. Others there are who will not subscribe on any terms; they are Non-Subscribers on principle. Haliday figures in the former class. As a licentiate he had subscribed. At his installation he would not, for he had found some minor errors in the Westminster Confession, and he would merely express his allegiance to the supreme authority of the Scriptures. Nevin, on the other hand, though undoubtedly he believed in the

Deity of our Lord, refused (1724) to declare his belief at the Synod's demand. Haliday, it is clear, would have subscribed to the Bible; would Nevin?

What Unitarians seem unaware of to-day is the fact that the Acts of 1813 and 1817 gave them liberty to deny the Trinity, solely on condition that they believed the Bible, though interpreting it in an anti-Trinitarian sense. This is made quite clear as regards the 1813 Act by the debates in both Houses, "their peculiar interpretation of the Scriptures," not their right to think for themselves, being made the ground of their emancipation. Hence it was, I conceive, with deliberate purpose that, in 1817, a subscription to the authority of Scripture was introduced in Ireland as preliminary to the toleration of deniers of the Trinity.

How does the case stand now? In 1873 (Royal assent, 5th August) the Statute Law Revision Act (36 and 37 V. Cap. 91) repealed *in toto* for England the Act of 1813; the clauses against deniers of the Trinity, in previous Acts, having been cut out. It did not deal in the same way with the Act of 1817. It cut out of it the repeal of that clause of the Irish Toleration Act (1719) which excluded from benefit deniers of the Trinity. It did so because that clause had now been cut out of the Act in question. Yet it kept in "full force and effect," for Ireland, the Act of 1779 and the Act of 1813. There is no possibility of evading the conclusion that in Ireland, as in England, toleration is conditioned legally by a subscription; with this difference, that in England (though not in Ireland) this subscription may (since 1812) be called for by any Justice of the Peace, when refusal may be visited with heavy pecuniary penalties.

It is hardly enough to be content to say that the legal condition will never be enforced. The point is, that questions of conscience are not matter for State management; nor should any honest Christian man be exposed to the sneer that his belief is but an echo of an Act of Parliament. A. G.

LOYALTY TO OUR FAITH AND CHURCH.

By Rev. Felix Holt, B.A.

The basis of the loyalty we owe to our faith and Church is something more than the assent of the intellect to the convictions for which we stand—the sufficiency of Scripture, the right of private judgment, the "principle . . . that the teaching of Christ himself must take precedence of the doctrines of a later time, and that unity is to be sought, not in uniformity of creed, but in a common standard of righteousness and obedience to the commandments which Christ himself has laid down." These convictions are the foundations of our faith, which seeks to comprehend and absorb the new light and truth which God is ever revealing to us in nature and man. They are convictions which we must assimilate till, like the law of gravity and other scientific hypotheses, they become part of our blood and tissue, so that by their aid we may solve the problems and conquer the difficulties with which we are always meeting.

But there is more than this. Loyalty is based on love for the object towards which its spirit is attracted. We must think "with passion and desire" of the things that belong to our faith. The time is long past at which we could be called upon to die for that faith, but there still remains to us the more arduous and exacting task of living up to it.

Loyalty to our faith directly involves loyalty to our Church. Our Church is made up of those whose souls are possessed by the same convictions as hold us. It is a society of people who are filled with the same hopes, and who are seeking to realise the same ideals. In our Church we learn most immediately and convincingly the great truth upon which all civilisation is based—that we are members one of another, and that none of us liveth to himself alone. The relations that subsist between the members of a church are reciprocal in the fullest sense. Indeed, the truth that the perfect individual is to be found

only in a perfect society is apprehended most readily when it is considered in its more specific application to that society which is the Church of Christ. To modify the words of Edward Caird, the Church is still the highest whole. By acting with and on it we can best serve our fellows. When our Church is strong, we are uplifted with it ; when it is weak, we are all put to shame. What we do for it measures our value. It is the sense that all we do is done for it which elevates our work. We must learn what it is to belong to a society in which each may learn to be sure of his fellows, on condition that he makes his fellows sure of him. Independence, with trust in and regard for one another —that is the idea. This spirit makes a Church strong, independently of its numbers. A Church, all the members of which were of this temper, would have hardly any limits to the development of its life and influence. Our Church system, so far as any system can, nourishes this spirit, and checks the growth of the exaggerated egotism—found in its full development only among the insane—which corrupts and destroys the life of any religious organisation.

How does the spirit of loyalty manifest itself ? What a man believes may be ascertained not from his creed, but from the assumptions upon which he habitually acts. If the members of a Church have the right faith in them, how will it reveal itself in their relations with one another, and in their attitude toward the Church ? It is impossible here to answer this question with anything but the time-honoured phrases. More is demanded of the members of a church than that they be unremitting in their attendance at the services in which their particular congregations join. There will be a spirit of unity and of co-operation, revealing itself on the negative side in the absence of censoriousness, suspiciousness, and jealousy, and more positively, in the help, the comfort, the sympathy, and the support which those who are treading the same path, toward the same goal, can give to one another. Their first thought will be for the interests of their Church. When they are called upon to sacrifice themselves for those interests they will do it with a joyous heart. It is not an uncritical loyalty that is called for ; not a surrender of hardly won and tenaciously held convictions ; but, when unpleasant truth must be spoken, it will be spoken in love. The chief concern of all will be that both the services of the church and the lives of its members shall set forth the beauty of holiness. "There are two possible theories of church relationship. One is what may be called the tram-car theory. Here is an accidental group of people who sit side by side for a few moments, who are going in the same direction, are impelled by the same forces, and are cared for by the same agencies. But they are strange to each other. They have no common language. No articulate or conscious kinship links them together. 'Society,' except in the mechanical—or, say, the geographical—sense, does not exist betwixt them.

Then there is what may be called the family theory of the Church. Here is a circle of human beings knitted together by conscious and acknowledged kinship. They have common joys, and sorrows, and perils. They have offices of help and protection towards each other ; what touches one is felt by all. Which of these two conceptions of church membership—that of the tram-car or that of the fireside—comes nearest to God's ideal it is needless to say." —(Fitchett, *Life of Wesley*).

Some one may say that our Church has accomplished the work that was given it to do. It may be true that the path is made straight for those who like to "go with the band," but so long as the great majority of Christians adhere to creed-bound Churches, is it not plain that there is urgent need of a society which shall maintain the great principle that the Bible of the race is not yet writ ; that revelation never ceases ; and that the mysteries of the Spirit grow clear to our eyes only very slowly ? I think so. I would go further, and declare that our Church—and the faith on which it is based—are the most important things in the world, the most worthy of the love of men, "mastered by

the white passion" of loyalty; for it is a union of faithful souls striving to bear their part in accomplishing a task which they have not chosen for themselves, but which God has called them to perform—the establishing of His kingdom in the hearts of men; the hastening of the day when all men shall strive to mould themselves after the pattern shown in the Mount. We cannot but succeed in the end, for our cause is the cause of God, and even those who are against us, by doing their utmost, are only clearing the way to our triumph at last.

THE SACRAMENTAL LIFE.

" See, the feast of love is spread :
Drink the wine and break the bread."

" In His name," says the minister, as the sacred elements leave his hands and pass round the communicants. " In His name," says the bread-winner, on the morrow, as he begins his work, and yokes his horses. " In His name," whispers the housewife, as she starts the duties of the day. " In His name," thinks the youth, as he steps off to his business, or the maiden to school. The uplifted moment spreads its influence forward to the every-day life, and makes it sacramental. But, the influence wears off as the days proceed. How is recollection to be preserved? The Sacrament is the very heart and centre of the Church's life. Truly, no Sacraments, no Church. A deep instinct resents discussion as to why and wherefore. Is it not sacrilege to pry with careless and unprepared mind into sacred mysteries? There are those who see nothing in it. There are those, grown old in years, and rich in life's experience, down whose wrinkled cheek the tear trickles in the holy silence.

They who speak lightly of the Sacrament, and would have it abandoned, as it has been in many places, are aliens to the spirit of Presbyterianism. Wise was the system of our Presbyterian forefathers which held this occasion as supremely sacred, and made preparation for it by the keeping of the Fast-day.

The vigour of a Church's life, the depth of its sincerity and earnestness may well be estimated by the sense of reality which the communicants of a congregation attach to this ordinance.

The older members of nearly all our Irish Non-Subscribing congregations can tell how, within their recollection, three and four times as many came forward as do now.

The younger generation may be cleverer in many ways than the older. There are advantages easily to be obtained which were not to be had long ago. But, is there the same depth of character, is there the same understanding, the same insight into the deep things of God?

The writer has known what it is to take part regularly in Sacraments in which hundreds participated, coming for miles, from far and near, to renew their covenant.

Who are we, to make light of this holy and blessed service of love? Happy are they of simple and unfeigned faith, who can take into their hand the cup as though they received it from the Lord Christ Himself.

Very wise and learned are we now-a-days; we can explain everything! It were better not to try to explain too much, and let no one say the last word yet has been said as to all that the Sacrament means. There are those who are prepared to witness there is a power in it; yea, the power of God unto salvation.

We gather in our meeting-houses, and some of us may think how, in quiet moorland hollows, amid the heather, the white-haired servant of the Lord has lifted in holy ecstacy, the cup, and given thanks.

One, who was there on the occasion, and saw the Sacrament administered by the great Edward Irving, famous mystic and friend of Thomas Carlyle, told the writer of the experience, giving more force and reality to the event than would have been conveyed by the printed page. Yes, that was a Sacrament. The church could not contain the crowd; they gathered in the kirk-yard.

Oh ! for some such outpouring on our beloved churches in Ireland. How the hearts of patient, faithful members, loyal to their trust, amid all discouragement, would be revived and cheered.

To you, young men and maidens, the hope of the future, is the appeal specially made. You are not called upon to be less manly and womanly. Jesus himself was a young man. What a friend and companion he would have been. "He that was dead is alive." It is to his table you are invited—the Lord's table. And here and there will be those coming for the first time, and with our heart we give them the right hand of fellowship.

Sunday after Sunday helps to preserve recollection. But make a habit of saying : "In His name" every morning, noon, and night, and you will find your attitude towards life entirely changing. Not all at once, but gradually, the change comes. You will realise that between disciple and Master there is a tie, and the years will reveal it, as the sweetest bond in human life.

JOHN BARRON.

OBITUARY.

SURGEON-MAJOR DICK, M.D., F.R.C.S.

We regret to record the death, which occurred on 14th October, after a few days' illness, of Dr. Robert Dick, of Garry, Ballymoney. The interment took place at the old burying-ground on the 16th. Dr. Dick, who was in his eighty-third year, was educated at the school kept by Rev. Joseph M'Fadden, and it was under his influence that he was led to enter, in the year of its opening what is now the Queen's University of Belfast. Here his naturally studious temper displayed itself to the fullest advantage. He held one of the two scholarships given by Queen's College, the late Professor Cuming holding the other. Dr. Dick graduated M.D. in 1853. His appearance was at this time so youthful that the Chancellor, on seeing him when he went up to be capped, declared that it was ridiculous that degrees should be given to "these boys." The following year Dr. Dick became a Member, and in 1867 a Fellow, of the Royal College of Surgeons, England. He determined to enter the Indian Medical Service, and was placed at the head of the list of successful candidates in the competitive examination. He went out to India in a troopship which was conveying soldiers who were going direct from the Crimea to the scene of the Mutiny. Dr. Dick served in the Indian Navy for about a year, and then during a period of nearly two years served in the army that was engaged in quelling the Mutiny. He also took part for some months in the Persian Campaign. He retired in 1874 with the rank of Surgeon-Major, and returned to his native place, where he passed the rest of his life. He registered in 1887, but never engaged in general practice, although his skill and knowledge were always at the service of such of his neighbours as needed them.

Throughout his life Dr. Dick took a profound interest in the affairs of the congregation of Ballymoney, and was a generous supporter of all its work. He was a subscriber to the Orphan Society from its beginning, and to the Sustentation Fund. Modest and diffident to a fault, his kindly nature was known and appreciated by many who will long cherish the remembrance of his never-failing interest in their concerns, and of the unostentatiously helpful spirit in which he aided the less privileged among those whom he knew. Politically he was a strong Conservative. He never married.

LESSON NOTES FOR TEACHERS.

By Rev. E. H. Pickering, B.A.

Stories from the Old Testament.

I. *The Story of Moses, the great Lawgiver.* (1) *Childhood and early manhood.* Read Exodus 2. *Memory verse,* Exodus 2, 11.

Introduction. A king came to the throne who disliked the Israelites because of their growing power. So he made them slaves, and also issued orders that all the boy babies should be slain.

This reminds us of the story of Herod and Jesus.

Points in the lesson. 1. *The intense humanity of the story.* (a) The mother's love ; (b) the sister's care and cunning ; (c) the tender compassion of the Egyptian princess—a beautiful illustration of the way human tenderness triumphs over the hatred caused by race, creed, and class ; (d) Moses' affection for his brethren, and righteous indignation (N.B.—He had been brought up by his Hebrew mother) ; (e) his courtesy to Jethro's daughters ; (f) the hospitality of Jethro to the courteous stranger.

2. *The meanness of the Hebrew slave.* The helper often has to help the ungrateful.

3. *Moses' flight to Midian.* The district of Midian is in South Arabian peninsula, and plays important part in Jewish history. Mount Sinai, God's abode, is there.

4. *The ark of bulrushes.* Similar stories are told of the Buddha and Perseus. Buddha was placed on a big lily leaf by his dying mother, and Perseus, the Greek hero, and his mother were together cast in a box into the sea. As in the story of Moses, all were rescued to accomplish great feats.

II. *Moses receives the Divine commission.* Read Exodus 3. 1-15. *Memory verse,* Exodus 3. 11.

Points in the story. 1. *Moses saw God in a vision.* This has happened to many deliverers. Joan of Arc saw visions and heard voices telling her to save France, which she did. Like Moses, she died before her work was perfectly accomplished.

2. *Taking off the shoes.* This is an Eastern custom. Every Mohammedan takes off his shoes to enter a place of worship, just as we take off our hats.

3. *God's compassion for the afflicted Israelites*—like a father.

4. *Moses' humility.* God told him that He would be with him. Note the power of the weak who trust in the Lord, *e.g.*, David, Joan of Arc, and St. Paul. St. Paul was the greatest of Christian Apostles, although slow of speech, troubled with sickness, and insignificant of stature. Take the hymn, "What shall we children bring ?" To all true servants of God comes the promise, "My grace is sufficient for thee."

5. *Mount Horeb* is equivalent to Mount Sinai.

6. *God's name.* According to this story the name "Jehovah" was still unknown. Now Moses was told it. Probably "Jehovah" is connected with word meaning to crash or to blow, because he is likened to the thunder clouds of Sinai.

Explain that "God spake" means that the old prophets and writers always gave their messages from God as if God were actually speaking.

III. Moses receives the Law from God. Read Exodus 19. 1-11, 16-20. *Memory verse,* Exodus 19. 5.

Introduction. Moses goes down to Egypt, and with great difficulty persuades Pharaoh to let the Israelites depart from Egypt.

Points in the story. 1. *The great reward for being good.* A treasure both to friends and to God. A treasure sheds cheerfulness, generosity, and love all around.

2. *God in the thunder clouds.* Here we have Jehovah associated with the thunder clouds of Mount Sinai. See Deborah's song (Judges 5. 4, 5). Hence Jewish religion is marked with veneration and awe rather than tenderness. Thunder makes one afraid, and sends children to their parents for protection. But God does not wish to frighten. Therefore we must look for Him also in the sunshine, in our homes and in our hearts. Jewish religion becomes more elevated, so that Elijah (I. Kings 19) hears God in the still small voice. When love is by in the shape of parents and friends filled with the Holy Spirit, then even thunder clouds seem beautiful.

3. *Need for purification before receiving the Law.* The more we soil our lives the harder it is to love and serve God. We must cleanse ourselves and start with a clean sheet. ¶ A dirty vessel dirties the purest water.

4. *Israel, by possessing the Law, became God's chosen people.* Note the pious Jews' joy in the law. Psalm 1. 2.

IV. The Ingratitude of the Israelites. Read Numbers 11. 4-15. *Memory verse,* Numbers 11. 1.

Introduction. There were great difficulties to be faced on the journey to the Promised Land—enemies, hunger, and hard toil. The people's patience frequently gave way, and they blamed Moses, most unjustly, for their troubles.

Points in the lesson. 1. *The great difficulty of being good.* Here it meant hunger and toil. All those who strive to be good are journeying towards the Promised Land, and if we trust in God we shall not complain. *e.g.*, The little Dutch boy who sat the whole long, cold night through with his finger in the hole of the dyke, so that the waters should not work their way through and eventually drown all the folk round about. Also, the little Australian children lost in the bush. For over a week three little ones, the eldest 13, the youngest 5, were lost in the bush, where there is scarcely a scrap to eat or a drop to drink; when found the two eldest were nearly dead because they had given all their care to the youngest. The Israelites felt they would rather be slaves with plenty of food than freemen with scarcity. But comfort often has to be sacrificed to lofty aims, *i.e.*, the Promised Land. Witness the brave longsuffering of such men as Franklin, Livingstone, Captain Scott. All high endeavour is hard. St. Paul, the Reformers, and all our heroes suffered much for the sake of the right.

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Reports.

Unity Guild.—The session opened on Wednesday, October 15th, when the President (Mr. A. M'I. Cleland) gave a lantern lecture in the Central Hall, entitled "A Tour in Central and Southern France." The audience, which was of satisfactory dimensions, spent an enjoyable hour and half in the company of their guide, who, as usual, had secured a number of splendid snapshots which rendered the following of the route taken a matter easy of accomplishment. By reason of these same slides one was able to see how in France, as elsewhere, the Romans had left their mark in the shape of aquaducts, &c. Mr. George Hill acted as lanternist in his usual accomplished style. On Friday night, the 24th, the members had an instructive meeting, this taking the form of a visit to the celebrated bakery of Messrs. Inglis & Co., Ltd. In the hands of capable and courteous guides the party, which split up into sections, made a complete tour of the building, commencing at the flour store and working their way down through the various departments to the ground floor, where the huge ovens are situated. The many ingenious machines used in the work were a source of much interest, and the party came away feeling that the bread could not be turned out in better style and with the safety of the public health duly regarded.

Antrim.—Special services were held in Antrim on Sunday, 26th October,

the occasion being Harvest Thanksgiving The old meeting-house looked well in its harvest appearance, and particularly so when filled with appreciative and attentive congregations Rev. G V Crook (*pastor loci*) preached in the morning, and Rev A Turner, of Templepatrick, in the evening Both congregations were excellent, but that in the evening more than taxed the capacity of the meeting-house, and many were unable to gain admission Miss Forbes sang "O, for a closer walk with God," and "Nearer, my God, to Thee," and Miss Smith presided at the harmonium The congregation sang the hymns in a way that made one feel that it was good to be there, and altogether the congregation in Antrim is to be congratulated on its service. May an equal success wait upon all the endeavours which our friends there are meditating.

Ballee.—Through the thoughtful kindness of Rev. J. H. Bibby, the young people of Ballee Non-Subscribing Presbyterian Church, together with the members of the choir, enjoyed an excursion on the 28th August to Tyrella Banks, special facilities being granted to the party by Mr. Clarence Craig, J.P. Assembling at the church grounds, the party proceeded by brakes to their destination via the coast road, which, affording an unrivalled view of the Mourne chain and Dundrum Bay, made the drive in itself a feature of the afternoon. On arrival at Tyrella a well-organized series of sports was proceeded with, and prizes awarded, following which tea was partaken of by all present. In due course, and all too soon, with the approach of twilight came thoughts of the homeward journey, and a reluctant party once again mounted the brakes and turned towards the starting-point, whence they dispersed to their respective homes, thoroughly satisfied with their outing, and full of appreciation of the efforts made to contribute to their pleasure.

Ballyclare.—On Sunday, 28th September, Harvest Thanksgiving Services were held in this church, which was very tastefully decorated. The morning service was conducted by the Rev. James Kennedy, of Larne, and the evening service by Rev. A. Turner, of Templepatrick. There were large congregations at each. Mrs. Forsythe presided at the organ, and suitable hymns were rendered by the choir.

Ballyhemlin.—The Harvest Thanksgiving Service was held on Sunday, October 5th, in the afternoon. The day was a very stormy one, but, notwithstanding, the meeting-house was filled. The Rev. John Barron preached from Deut. xxvi. 11.—"Thou shalt rejoice in every good thing which the Lord thy God giveth thee." The decorations were very tastefully done. The well-known favourite harvest hymns were sung, in which the congregation heartily joined.

Belfast : All Souls'.—Very successful Harvest Festival Services were held on Sunday, 5th October. The church was most beautifully decorated with flowers, fruit, corn, etc., and special music was ably rendered by the choir. In the afternoon the Sunday School Anniversary Services were held, when there was a good attendance of children from our own and the neighbouring Sunday schools. Miss Winnie Woods was the soloist, and sang most acceptably. The attendance at all the services was good, but especially in the evening, when the church was well filled. The preacher was the Rev. E. H. Pickering, B.A.

We have unfortunately to report the loss by death of two members. On 4th October, died, at the age of 91, Mrs. William Dobbin, our oldest member, and a most loyal friend to the church. On 13th October, died Miss Porter, daughter of the late Rev. John Porter, of Ballee. She was a most respected member, and her place in the nursing profession will be very hard to fill.

Cairncastle.—A very well-attended Harvest Service was held at the Old Meeting-house at 4 o'clock on Sunday, 5th October, the preacher being the Rev. J. A. Miskimmin, B.A., of Glenarm. The church had been decorated much as in former years, with an additional detail in the form of a couple of model corn stacks, which had been made at the home of a family of the congregation. Miss Isa M'Ninch, of the Larne con-

gregation, played the organ, the choir being augmented by two or three other members of the Larne choir.

Holywood. — Harvest Thanksgiving Services were held on Sunday, October 19th, and Monday, the 20th. Rev. Alfred Turner conducted the Sunday services, and his excellent and appropriate sermons were highly appreciated. In spite of the unfavourable weather there were good congregations. Special thanks are due to those who assisted in the decorations, and to the choir, for the church looked well, and the singing went well. At the Monday evening service the choir sang a harvest cantata, "The Crowning of the Wheat," and an address was given by the Rev. G. L. Phelps. Mr. J. H. MacBratney, organist of Lisburn Cathedral, presided at the organ.

Killinchy.—Harvest Services were held on the 5th and 6th October. The church was beautifully decorated, and the taste displayed by the ladies indicated that they had entered once more fully into the spirit of thanksgiving. The Sunday services were well attended. The Rev. D. J. Williams preached to a larger congregation than is usual in the morning on these occasions. In the evening a great congregation listened to the Rev. J. A. Kelly. His services were highly appreciated not only by the local congregation, but by members of neighbouring churches who attended in large numbers. The Rev. Matthew Watkins preached on Monday evening a good and appropriate discourse to a numerous congregation. Special hymns and an anthem had been prepared by the choir. The collections were good throughout, and well up to the average of former years.

Larne and Kilwaughter.—In ideal weather, the annual summer fête, cake fair, and conversazione, promoted by the ladies of the above congregation, was held on Tuesday afternoon in the schoolroom and grounds. This function is always a most successful and most enjoyable one, being largely patronised by the general public, and this year the ladies have added another to their long list of successes. This is especially fortunate, as during the year considerable expense has been incurred by the ladies' committee in building a very commodious kitchen adjacent to the schoolroom, and it is hoped that as a result of Tuesday's function the cost will be wholly defrayed, and will not, therefore, bear heavily upon the ordinary church funds. At half-past three o'clock in the afternoon, in the presence of a large attendance, the respected minister of the church, the Rev. James Kennedy, declared the sale open, and wished it all success. A number of stalls, very elegantly set out, made attractive appeal to the visitors, and it was evident at closing time that the stall-holders had received the due reward of their labours. As usual, there were numerous sideshows and amusements, in which young and old participated, and when darkness set in it was found that a well-designed and brilliant illumination of the pretty grounds had been effected by Mr. Henderson, the efficient manager of Larne gasworks. Dancing, to the music of a fine band, and an organ recital by Mr. Holmes in the church, also attracted large crowds. At the latter event most enjoyable sacred solos were rendered by Miss Mollie Austin. As in former years, Miss Moore carried out the arduous duties of honorary secretary, and an able coadjutor was found in Miss Martha Fleming as honorary treasurer.

Templepatrick.—Harvest Thanksgiving Service was held on Sunday evening, 19th October. Rev. G. L. Phelps, of Holywood, was the preacher. The church was decorated, as usual, and a large congregation assembled to participate in the service. Owing to the heavy downpour of rain, which lasted most of the afternoon and far into the evening, the congregation was somewhat less than on previous occasions but, even so, the church was fully occupied. Miss Forbes sang "Angels ever bright and fair" and "Nearer, my God, to Thee." Miss Getty presided at the organ, and the congregational singing was hearty.

Wisdom to gold prefer, for 'tis much less
To make our fortune than our happiness.
— *Young.*

Echoes.

Among modern preachers Spurgeon (says the *Daily Chronicle*) held the record not only for the greatest number of sermons, but also for the largest audiences. On the National Fast Day, October 7, 1857, he preached in the central transept of the Crystal Palace to a congregation of 25,000, and was clearly heard by all. The physical effort involved, however, had a curious effect on the preacher. "I was not conscious at the close of the service of any extraordinary exhaustion," he wrote in his autobiography, "yet I must have been very weary, for after I went to sleep on that Wednesday night I did not waken until Friday morning, sleeping right through Thursday."

* *

Sir John Kirk, who is celebrating the jubilee of his useful career as a protector of waifs and strays, is not among those who are always wringing their hands over the shocking habits and manners of the youth of to-day. Sir John cheerfully declares that there has been a great improvement in the fifty years he has known London. Then if a boy knocked your hat off by accident he would stand by and enjoy the joke. To-day he would come up and apologise. But the greatest change that Sir John has seen is in the improved appearance of the poorer classes, of whom, of course, he is chiefly thinking. Fifty years ago he used to see boys and girls with long matted hair, dirty and unclean, but to-day such scenes are exceptional. In appearance, speech, manners, and education he records a great advance on the "good old days."

* *

The Institute of Journalists met at York recently, where Mr. Robert Donald gave the Presidential address. Many of his statements could well have been culled from the pseudo-scientific romances of Mr. H. G. Wells, and so those who live neither for the past nor present, but only for the future, will find that address of fascinating interest. After speaking about the future methods of startlingly rapid distribution and circulation by electric trains, airships, and aeroplanes, he goes on to say: "News will be collected by wireless telephones, and the reporter will always have a portable telephone with him, with which he can communicate with his paper without the trouble of going to a telephone office, or writing out a message." Then, of course, the cinematograph and gramophone will be combined, and "at the peoples' recreation halls" news of the day will be given "hot from its source." "People may become too lazy to read," he says, "and news will be laid on to the house or office, just as the electricity and water is now." Surely if the people become "too lazy to read" they will not deserve such luxuries. To those who still enjoy the quiet fireside reading of their daily journals (or as much of them as is worth reading), and are not looking anxiously forward to these exciting mechanical innovations, to those we might say that the future is not yet, though it will not be long!

* *

The Rev. Owen Evans, the venerable Liverpool divine, has been granted an annuity out of the Royal Bounty Fund. Undoubtedly this will give personal pleasure to thousands who have heard Mr. Evans. Surely the "too old at forty" catch phrase has received its deathblow by now. He has turned his eighty-fourth birthday with body alert, mind fresh, and spirit buoyant, preparing a book on St. Paul's teaching. Yes, a minister born in the reign of King George the Fourth is still among us, working in his study, and filling the pulpit. Sixty years ago he walked from Anglesey to Cardiff (150 miles), for the very good reason that there were no railways. The world has made much material and mental progress since this lad worked in his father's woollen factory, book in hand. *But there is much more to be done*, so that young and middle-aged men and women may learn to say with Rabbi Ben Ezra, "Grow old along with me! The best is yet to be, The last of life, for which the first was made." The life of such a youthful old man as Dr. Owen Evans helps to make this lesson much easier.

MARRIAGE.

GARRETT—SCOTT.—On the 17th September, in Stephen's Green Unitarian Church, Dublin, by the Rev. Geo. J. Slipper, William, second son of the late John Garrett, of Knock, Belfast, to Mary Alice, only daughter of the late Walter Scott, J.P., of Newry.

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